

# Christian Education

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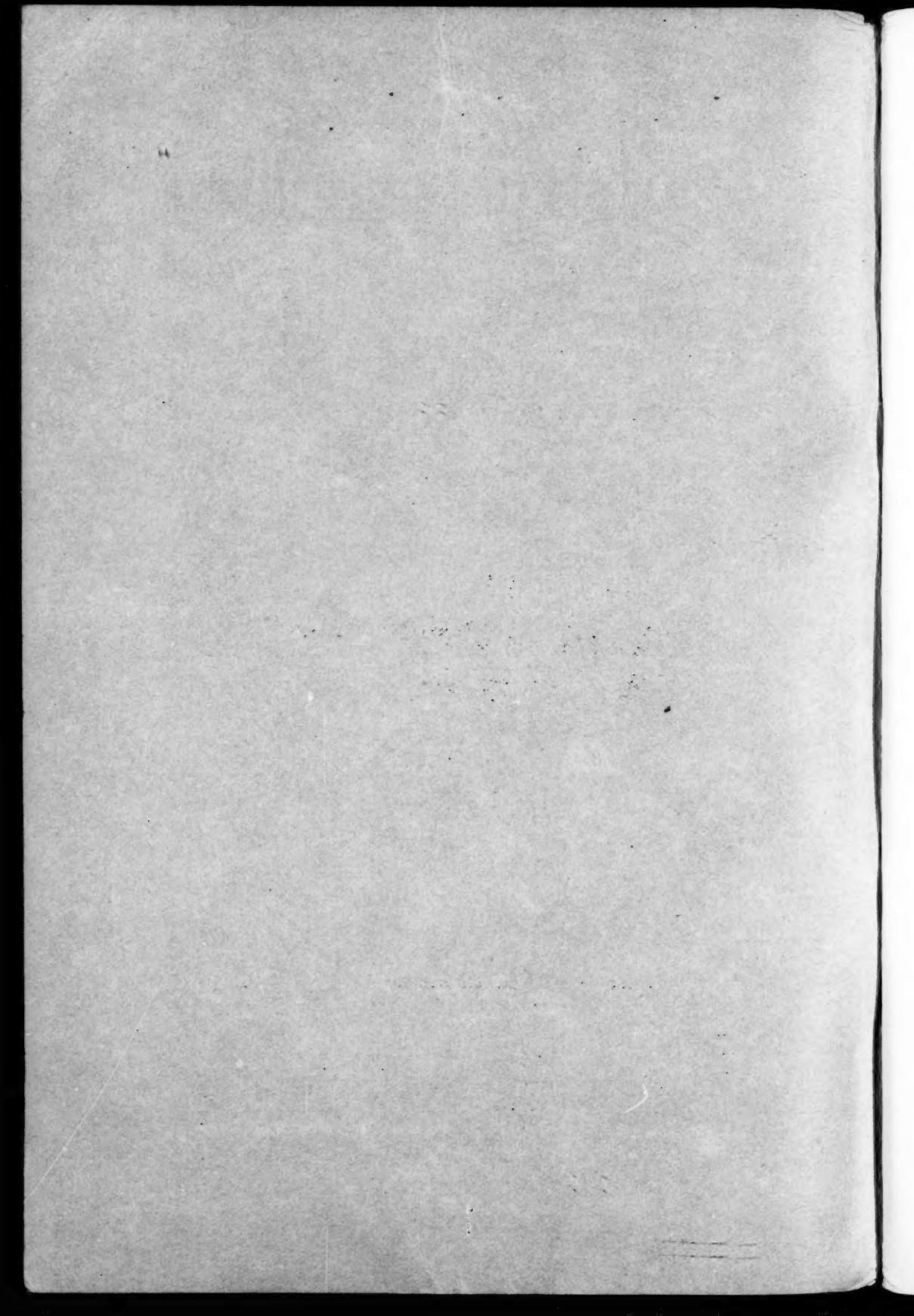
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The  
**Association of Biblical Instructors  
in American Colleges and  
Secondary Schools**

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# Christian Education

VOLUME IV  
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# CHRISTIAN EDUCATION

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#### **EDITOR'S NOTE.**

We take pleasure in presenting herewith the minutes and proceedings of the Tenth Annual Conference of Biblical Instructors in American Colleges and Secondary Schools and of the Third Annual Conference of the Middle West Section of this association.

As heretofore, these minutes and proceedings have been edited by Professor Charles F. Kent of Yale University, the President of the Association.

**R. L. KELLY.**

The Tenth Annual Conference of Biblical Instructors in American Colleges and Secondary Schools was held at Columbia University in New York City on December 30 and 31, 1919.

The first meeting was an informal get-together for dinner at the Faculty Club, Tuesday evening, at which time a few matters of business were discussed and acted upon. Professor Charles Foster Kent of Yale University, President of the Association, in an informal welcome, spoke of the gratifying way in which the schools and colleges of the East and Middle West were getting to know one another, and to co-operate with one another in the problems which are their common meeting ground. He spoke of the need for such co-operation in the South and particularly between the schools of the North and South, urging strongly that before another winter some definite effort be made to unite the two sections of the country through the medium of a visit by some one representing the Association, preferably the incoming President which should include the larger institutions of the Southern States. The motion was carried that any funds available in the Association treasury during the year should be appropriated to the cost of such a visit. Approval of the proposed trip as outlined by Professor Kent was unanimous.

Chaplain Knox, Secretary of the Association, made the gratifying report that after a long period of poverty, the Association actually had available funds in the bank amounting to \$54.99.

Professor Irving F. Wood of Smith College, chairman of the committee appointed last year to report on the ques-

tion of Bible History as a college entrance elective, said that very little had been done up to within a few weeks, owing to the fact that his committee had had practically nothing to go on. Since the report of the commission on the definition of a unit of Bible study or Secondary Schools has been received through Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education, however, Smith College has signified its willingness to accept the work as outlined by this commission, as one unit for college entrance. Professor Wood believes that with this report as a basis, it is quite likely that more colleges for women will make a similar declaration before long\*. The President authorized continuation of the work of this committee for another year. The other members of the committee are Mr. Hickok of Wells College, Miss Keith of Western College, Mrs. Castor of Mills College, and Miss Kendrick of Wellesley. Speaking for the mens' colleges, Professor W. H. Wood of Dartmouth reported that following the statement of the requirements in Bible History for college entrance, the faculty of Dartmouth had voted unanimously to accept Bible History as one unit for college entrance. Columbia, Syracuse, and Chicago Universities have similarly voted. Professor Wood's report was received with great satisfaction. This committee was also authorized to continue its work for another year.

In addition, three new committees were appointed, a temporary nominating committee consisting of Professor Barton of Bryn Mawr, chairman, Professor Wild of Mount Holyoke, Professor Fowler of Brown, and T. R. Hyde of the Hill school; a committee to ascertain the willingness of the preparatory schools to offer the course in Bible History as outlined by the commission appointed for that purpose, consisting of Dr. H. G. Buehler of the Hotchkiss School, chairman, Arthur Howe of the Taft School, and T. R. Hyde of The Hill School; also a similar committee for girls' preparatory schools, consisting of Miss Knot, chairman, of Bradford; and Miss Thompson of Dobbs Ferry.

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\*Note.—An early issue of Christian Education will give the names of some 150 colleges which have approved the work of this Commission.—R. L. Kelly.

The first annual formal gathering of the conference was held in Earl Hall Tuesday evening following dinner at the Faculty Club. The President, in an admirable opening address, reviewed the progress made during the first ten years of the Association, of which the present conference was justly a commemoration. Perhaps the most striking fact of the review was that all New England colleges at present have established chairs in Biblical Literature during the past ten years, whereas hitherto Yale, Harvard and Brown alone had officially recognized work in this field. The report of the nominating committee was accepted unanimously, officers for the ensuing year being as follows: President, Professor Charles F. Kent of Yale University; Vice-President, Doctor H. G. Buehler of the Hotchkiss School; Treasurer and Corresponding Secretary, Chaplain Knox of Columbia University; Recording Secretary, T. R. Hyde of The Hill School.

Professor Irving Wood of Smith College made a plea for more information regarding the colleges of the country which had not yet been standardized.

Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education, made an address on "The Aims and Plans of the Inter-Church Educational Survey."

The motion offered by Chaplain Knox thanking Dr. Kelly for his generosity in preparing and publishing the report of his Commission on Bible study as a college requirement was unanimously passed. A motion was also passed thanking the Council of Church Boards of Education through Dr. Kelly for publishing the addresses and proceedings of the last meeting of this Association. A motion made by Mr. Goodman was passed that the Society cooperate in every way possible with Dr. Kelly.

Following Dr. Kelly's excellent talk Doctor Frederick J. Bliss of Beirut, Syria, gave a fascinating story of his experiences in Palestine during the war. Doctor Bliss has been in Syria off and on for the last five and one half years, two years in expectation of war, and three years during the blockade of this land, when they were shut off from communication with the outside world, except through enemy sources. Evidence of this blockade is seen in the fact that until it was raised the people of Syria were in total ignorance of Allenby's

drive, and knew nothing of the capture of Jerusalem till months afterwards.

Informal discussion brought up the general question of archaeological search in Palestine. Doctor Barton of Bryn Mawr spoke gratefully about the Institute of Oriental Research in Jerusalem which was founded in 1900 for three purposes: first, for research in the study of ancient languages; second, to "catch archeology alive" through observation; and third, to give students of America opportunity to study the fifth Gospel, namely the Holy Land itself. The original society of Biblical Exegesis and Literature founded in 1895, united with an English society of great wealth to establish this institute, making it possible to give fellowships for one year to students of England and America. Professor Fowler spoke with great appreciation of Doctor Barton and his remarkable work.

Wednesday morning at Earl Hall Professor Frank McMurry of Teachers' College, Columbia University, spoke on "Modern Methods in Teaching."

Books dealing with this subject are Dewey's "Democracy and Education," Dewey's "How We Think," McMurry's "How to Study."

Following Professor McMurry's paper, the subject of connecting the College Biblical work with the Theological Seminary was taken up, introduced by Professor George Dahl of the Yale School of Religion, and Professor W. H. Wood, of Dartmouth.

Professor Peritz of Syracuse spoke with many practical suggestions on the question of horizontal and vertical divisions of the Bible material. He has tried both methods at Syracuse University as follows:

The history, literature and religion of the Old Testament.

1. Pre-exilic period of the Old Testament.
2. Post-exilic.
3. The New Testament through the life of Christ.
4. The New Testament covering the apostolic age.

Each one of these four courses dealt with all three subjects, namely, the history, literature and religion.

At the present time Professor Peritz uses the following courses, two in number:

1. The literature and religion of the Old Testament, as well as the literature and religion of the New Testament.

2. The history of the Old and New Testament.

Professor Lane of Hartford emphasized the need for Greek and Hebrew in seminaries and complained that the Hebrew study done in college was, as a rule, not thoroughly done, requiring seminary students to repeat this work and get a fresh start in both Greek and Hebrew. He would teach Greek and Hebrew side by side, however, starting Greek in the first semester and gaining a little momentum before taking up Hebrew in the second semester.

Miss Judd, of Mt. Holyoke, remarked that the problem in women's colleges is quite different from that in men's colleges. Miss Laura Wild of Mt. Holyoke stated that there were two problems in connection with this question in women's colleges. All students have to take Bible, although very few are going on with their study of it. How can the college be fair to the majority of students and still give adequate preparation to those who are intending to use the course as a foundation for further study? It is quite clear that practice dictates a separate course for each of these groups of students.

Following this discussion Professor Irving F. Wood of Smith College read a very enlightening paper, entitled, "One Way of Teaching the Pentateuch." During the discussion which followed Professor Wood's paper Professor Dahl raised the question of beginning the course with the Prophets instead of the Pentateuch. Professor Wood replied that it makes very little difference whether you start with the Prophets or with the Pentateuch. He has tried both ways at Smith.

Professor Barton of Bryn Mawr was inclined to think that there is less strain in beginning with the Prophets. In the first place, they are datable, they are landmarked, and may be more easily located and classified. After one has studied the Prophets he is willing to admit the right of higher criticism. A further means of reconciling higher criticism is to study a book like Professor Kent's "Beginnings of Hebrew History" and Serall's "Historical and Biographical Narra-

tives" where one can compare side by side the conflicting strands of the same narrative.

Professor Robert S. Smith of Smith College next read a paper on "One Way to Teach the Prophets," which he amended to the enjoyment of all present to read, "Merely One Way to Teach the Prophets." There was no discussion following this paper.

The paper read by Professor Henry T. Fowler of Brown University, "Teaching the Apocrypha and the Pseudepigraphy," endeavored to increase the interest of the students in the events and problems of the later period of Hebrew history. It is worth while to know that cheap volumes of the Apocrypha and the Pseudepigraphy may be obtained complete for teachers in the Charles edition. Students can obtain the editions published by the Society for the Promotion of Christian Knowledge in London, England.

Professor Frank L. Day of Randolph Macon College was unable to be present due to illness. His paper, however, on the use of the stereopticon is printed.

Miss Wild of Mt. Holyoke spoke on the use of stereopticon and other illustrations, emphasizing the physiography of Palestine compared with that of our land. Slides of Egypt, Babylon and of Palestine may be secured. It is well worth while to have pictures on bulletin boards, and in class rooms, as well as clay tables. The National Geographic Society and Underwood and Underwood can furnish excellent photographs. Professor Peritz told of having made many slides himself. Professor Kent appointed a committee to look up slides and a list of desirable pictures and other material. This committee is composed of Professor Peritz, chairman, Miss Wild, Professor Stearns and Professor Bailey.

The next session will be held at the Hill School at Pottstown, Pa., which has extended to the association an invitation to meet under its hospitable roof. The initial session will probably begin Thursday night, December 28, and extend to Friday, December 29. Special stress will be laid on the problems of the secondary school and the correlation of this work with that of the college.

The papers delivered at the sessions follow in somewhat summarized form.

**MODERN METHODS IN TEACHING**

(Prof. Frank McMurry of Columbia University.)

The principles of how to teach are based on how to study. One must have learned the latter before he can attempt the former. In teaching the Bible the first question asked is, "What results can we hope for?" There are several: first, a familiar attitude toward the Bible, and a strong liking for favorite passages one has learned and that one likes to turn to for pleasure and comfort as well as for pure enjoyment; second, a knowledge of the Bible itself, not only of the stories and characters it contains, but something of the history of the people it represents and something of the way in which it came into being; third, some personal religious convictions.

The first result, a familiar attitude toward the Bible, is difficult to attain. Too often one receives a healthy dislike of the Bible as the result of curriculum Bible study. To get any affection for the Bible, or for any book, we must first realize that our instruction should lead into the book and not away from it.

It is essential that one have breadth and scope to the topics which he discusses in class. A smattering of stories or a few selections here and there do not lead to a real familiarity with or liking for the Bible. Let us keep away from fragments and not deal with isolated phrases or chapters. This method, as in the old way of teaching geography, has led to much failure. Modern geography is taught so as to show the pupil the world as a whole and to know its relationships. The location of isolated bays, rivers and mountains is not geography. One should see and grasp the whole. Applying this to Bible study, let us endeavor to present whole stories, whole characters, whole books.

Second, one should attempt to relate the stories to the lives of his pupils. This should be the starting point. Drawing an analogy again with geography, let us assume that the topic under discussion is Alaska. Instead of looking at Alaska as a piece of land with certain shape, with so many thousand square miles, so many rivers and mountains, let us assume that we are invited to visit Alaska. Would we want to go? If so, why? What would we expect to see there?

Or again, let us take an analogy from the teaching of history. The War of 1812 is too often taught as simply a collection of Acts of Congress and a list of battles. It would seem difficult to relate the Embargo and Non-Intercourse Acts with everyday life, and yet the first suggestion of many at the sinking of the Lusitania was this very suggestion of Congress in 1812, that to avoid trouble we should refrain from sailing on the high seas. Any student of history who has read the history of the War of 1812 intelligently realizes that this experiment has been tried and has been proved an utter failure.

Third, be sure that the subjects one teaches have some worth which can be recognized. This is true in history as well as in business. Why should we teach material which is of no intrinsic value whatever, except as a mere collection of facts? Young people are quick to condemn the practice of attempting to make important material which is comparatively worthless.

The starting point is all important. In the study of Matthew, for instance, one might ask the question, "How did Christ select a school or a small college offering a three year course? He allowed but thirteen men to enter the course. Is this democracy? Did he choose men who could pass the best examinations? How did He teach them? What was His attitude toward children?" The most casual observation of His methods proves the points we have raised. Christ saw things as a whole and taught them as a whole. He did not waste time in running down details and unimportant incidents.

Oral reading in the study of the Bible is excellent practice. Contests in good reading encourage students to enunciate clearly and to visualize distinctly the words they are reading.

It is a fair question whether it is advisable to memorize things we have not learned to enjoy. Shall we insist that boys enjoy the material given them before we invite them to memorize it? Mere memorizing is often characterized as brutal, but it is proved that memorizing is nourishment for little children, providing we choose material that will nourish, and it is possible to select that material which they will enjoy.

when it is memorized almost unconsciously. The teacher should go into every class with the idea, "What have I got that is nourishing or worth while?"—not merely with a list of facts to be gone over.

### **CONNECTING THE COLLEGE BIBLICAL WORK WITH THE THEOLOGICAL SEMINARY.**

(Prof. George Dahl of Yale School of Religion.)

When asked for an opinion concerning the Biblical work done in colleges, one theological professor says: "The toy courses offered are of almost no value." A professor of Church History complains that he is unable to proceed with the teaching of his subject because the New Testament is an unknown book to his students, graduates of colleges; it is necessary for him to give first of all a course of readings in the Bible. My own experience with entering theological students has convinced me that even for the men who have taken Biblical courses in college the Old Testament is mysterious and unexplored ground. This ignorance of the Bible is astounding and tragic. No wonder, then, that the attitude of theological faculties toward college work in Bible is somewhat sceptical and tends even to become cynical.

To be sure, very few of the men in our theological schools come from the institutions represented here—the worse for our larger colleges and the ministry! The majority of our students come from smaller institutions, in some of which the Bible departments are most inadequately manned and equipped. And yet the few graduates of larger colleges who find their way into theological seminaries seem to know precious little about the Bible. May it not be that, from the standpoint of preparing men for the ministry at least, there are inherent defects and weaknesses in college courses as usually outlined?

In view of the tremendous tasks laid upon theological seminaries in preparing men for service in the present age, the unfortunate conditions I have indicated are of considerable importance. Theological education has increased vastly in variety and scope. Provision must be made not only for training men for the pastorate, but also for the allied fields

of missionary service, social service, religious education, and for Biblical and theological teaching in schools, colleges and universities. In addition, the large group of men who enter the home ministry cannot be considered equipped for their work unless they have, in addition to the old course of training, special work in the fields of Christian Sociology and Religious Education. This broadening of the field to be covered has resulted in crowding the curriculum, with the resulting danger of superficiality. In many quarters, therefore, the cry has been raised for a four year theological course. But it is a serious question whether we ought further to prolong the period of training. Men ought to be about their life work earlier than is now the custom in American professional life.

Would it not be better so to plan the work in college as to anticipate some of the preliminary work in theological education? We have a striking and successful analogy in the field of medical education. On the basis of elementary courses in Chemistry and other premedical subjects, the medical school goes ahead with advanced and strictly professional courses. There is no good reason why our colleges should not similarly lay foundations for theological education.

Now what are some of the things we may expect the college Biblical work to accomplish? One promising opportunity is in the field of the languages of the Bible. It is a crying shame that men should often enter our seminaries without even the most elementary knowledge of Greek. Almost the whole realm of New Testament exegesis must remain closed to these men unless they are offered a "hurry-up" course in the Greek language. Similarly, if a student is ever to gain first-hand mastery of the tremendous problems that center about the Old Testament he ought to take his elementary work in Hebrew while still in college. Thus the three precious years of seminary preparation could be devoted to more advanced study.

But a still more important task for the college department of Bible lies in giving the men a real mastery of the English Bible. By English Bible I mean either the authorized version or the American Revised version. All other arrangements of the bible text should be strictly subordinated to these standard versions and used simply as aids to their under-

standing and interpretation. Although we may entertain differing views of its inspiration, the Bible is still the principle text book for us all. All our students as they go out will handle the standard versions as generally used in our churches. With this particular source book they need to become thoroughly acquainted. More important than to know certain facts about the Bible is to know the Bible itself. It is often true that men entering our seminaries are unable to take up a Bible and turn to such perfectly familiar passages as the Ten Commandments and The Sermon on the Mount, or point to a single one of the great utterances of the prophets of Israel. Unless our students can tie up their knowledge about the Bible to the Bible itself, that knowledge will be of little use to them, nor will it long remain.

Again, I would urge that the students be thoroughly drilled on the broad outlines of Biblical history. A few days ago one of our most renowned professors at Yale dated the Exodus about 500 B. C. This represents about the amount of accurate knowledge possessed by many entering students. A framework of chronology and history is extremely important for all future study, and is often lost sight of in the confusion of too much material.

Another phase of Biblical study that may advantageously be emphasized in college is that which concerns itself with estimating relative values and interpretations of the material offered. The variant viewpoints of the priestly and the Japhistic writers in the early books of the Old Testament, the theological prepossessions of the Chronicler, Paul's rabbinism and his allegorical methods of interpretation—all these can be made part of the preliminary training of our theological students. Of course the student must be made thoroughly familiar with the reasons underlying the modern interpretation of the Bible, in order that tedious hours of explanation may be avoided in theological classroom and that certain spiritual tragedies may be rendered unnecessary. And yet I would rather have a student hold to the Mosaic authorship of the Pentateuch than fail to know the Pentateuch itself, its contents and spirit.

It is also extremely desirable that men should know at first hand standard authorities on the interpretation of the

text. The commentaries, Bible dictionaries and geographies, and some of the volumes on the history and literature of the Bible should be familiar. The ideal here is that students should be trained to do independent investigation in the Biblical libraries.

May I take the liberty of suggesting that certain courses must be modified if they are to meet the needs of those preparing to enter our theological schools. There are too many "birdseye view" courses in the average college Biblical curriculum. The process is something like this: First, the men are hurried through the vast mass of material contained in the Old and New Testaments in order to study Biblical History. Then again a hurried trip is made the next year to survey the Literature of the Bible. Similarly for Social Institutions and several other subjects. The result is that the class has at the end no clear grasp of any portion of the Bible, but rather a confused mass of misinformation and misconceptions about the whole Bible. My suggestion is that the divisions of the subject should again be made vertical instead of horizontal, that we study history and literature and whatever else seems advisable all at the same time for the various periods. This may mean a return to the division into Old Testament and New Testament courses. The point to be maintained is that something very definite and concrete be mastered. Perhaps it would be well that one course be confined to the Old Testament narratives, leaving the Prophets and the Poetry for other courses or for the theological school. Similarly in the New Testament the Gospels and the Epistles may be taken up in separate courses. My conviction is that our college courses in Bible by spreading over so much ground are in danger of becoming pretty thin.

Whether theological candidates should pursue during their college training, courses in Religious Education, Social Institutions of the Bible, etc., I greatly doubt. For students who do not intend to enter the ministry and whose training along this line ceases with the completion of the college course these subjects are admirable, provided the men have already laid the Biblical basis. But students who will later enter the seminary might better take general courses under experts in such subjects as Philosophy, Education and Sociology. The

choices would vary with the line of probable later emphasis. These courses will furnish the groundwork for their strictly theological courses. At this stage of training information is more important than interpretation or application. Several objections may be urged against the taking of work in Religious Education, etc., in college by prospective theological students. One consists in the danger that such courses will take off the edge and zest of more fundamental courses later on. Students will feel that they have already covered the ground. Again the college instructor is usually not an expert in the subject, inasmuch as it is only one of various subjects offered by him. Finally, by waiting until he is more mature the student will get much more out of this specialized part of his training.

Throughout my aim has been to plan for the needs of theological students alone. They belong just as certainly in a special class as do those who plan to enter law or medicine. The world needs real leadership along religious lines and it is our part as Bible teachers to see that the training of these prospective leaders is as nearly ideal as possible. We cannot toy with this work, for the King's business demands thoroughness even more than it demands haste. The supreme emphasis, I think all theological schools will agree, must be laid on an actual comprehension and grasp of the English Bible. Taking our college Biblical departments throughout the land, I think it is felt that this particular work must be done better or else better not be done at all. Nothing will so quickly gain standing and respect for college Bible teaching as the simple elementary feat of turning out men who actually know their Bibles. Our larger modern vision of Biblical truth must tie up in colleges with the Bible itself. Then the seminaries can carry on the good work and turn out men of God "complete, furnished completely unto every good work."

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(Prof. W. H. Wood of Dartmouth College.)

The College Biblical work must be taken to include the personal work of the Professor as well as his catalogue courses. The Theological Seminary stands for a profession, the training place for the ministry; and also for the many

forms of modern religious work such as Religious Director, Missionary Leader, College Biblical Teacher and Community Leaders. Connecting the College Biblical Work with the Seminary will, therefore, suggest the discussion of the correlation of Biblical College courses with the work in the Seminary; the responsibility of the Professor in the College to direct men toward the Seminary and thus into some one of these various forms of religious work; and, in a wider sense the responsibility of the colleges and particularly through the biblical department to supply the churches with educated leaders.

This paper will deal only with the first two of these problems. The third is an old one but of ever-recurring vitality. We would simply like to note in passing that there are indications today of a serious reconsideration of some apparently settled conclusions. That the colleges stand between the church and dissolution is a truth which thoughtful men dare not forget. There are some men among our college leaders who are thinking hard upon the old question of the relation of the Church to the State. They do not want a political State Church nor yet a theocratic Church State; but they see very clearly that religion and morality must function in state leadership and that we have perhaps leaned a little too far away from a working friendship between these two great institutions. If this thinking becomes contagious there will be a reflex influence upon the interpretation of the purpose of a college. There is noticeable also a swing of the pendulum towards the cultural ideal and away from the practical and commercial. This change will bring a new friendliness toward the biblical work in the college and thus increase the number of men looking toward the ministry. The words of President Hopkins in an address at the recent Sesqui-Centennial of Dartmouth seem bursting with hopeful prophecy. "It would be an affectation for us to define the purpose of Dartmouth College in the pious phrases of the eighteenth century, but it would be an unforgiveable omission to ignore the present-day equivalents of the motives which actuated Eleazor Wheelock in his unceasing efforts to establish this foundation. The founder's altruistic purpose of converting the heathen savage to the glory of God becomes in modern parlance a desire to convert society to the welfare of man. Either pur-

pose requires the highest idealism and the highest idealism is the purest religion the symbol of which is God and the manifestation of which is the spirit of Christ." If every college conceives of its purpose the converting of society then there exists fundamentally a relation to the ministry of the church.

Turning now to the questions of our courses and personal responsibility we note first that there are five outstanding conditions today which make these questions timely and which press for an answer. The first is the paucity of candidates for the ministry among the undergraduates in practically all of our colleges. The situation at Dartmouth can doubtless be duplicated in many places. Among the 1763 men registered this year there are but seven who declare it as their intention to enter the ministry. A few years ago there would have been as many as 10% of the whole student body. The professor in biblical work cannot ignore such a fact. The second is that the Seminaries are making definite requests of us to put on certain courses which will better fit the men who will enter them upon graduation from the College.

President Davis of Chicago Theological Seminary recently suggested a course in Modern Religious Thinking, one we are putting on next semester. Others are making other suggestions. The third is the bearing of the drives now being made by practically all the churches for recruits and candidates for the ministry. Such an educational campaign will inevitably increase the number of men in the colleges looking in this direction. What shall be our response and how can we express cooperation? The fourth is the fact that some colleges have already taken definite steps towards preparing men for community religious leadership. This indicates that the question has advanced for some at least from the discussion to the practical stage and demands consideration by all biblical teachers. The fifth is the presence in the consciousness of the undergraduate body of a new and insignificant moral and religious impulse. Our college men have recently faced reality looking into its stern visage with clear and open eye. The impress of this unfolding experience is still vividly present. Have we a new responsibility to try to conserve this epoch-making force and direct as many as possible toward definite religious work? These conditions with the questions

they raise seem to demand of us a clear answer and a practical program.

The answer we shall give will depend very naturally upon the type of college we find ourselves connected with. Roughly speaking there seem to be three differing types. The first is the out and out church college, the second and third the colleges where the academic ideal is defined as quite different from that of the church school and where biblical work is either required or elective.

In the first of these the answer will be comparatively easy to formulate. The church schools openly and avowedly declare it as their aim to supply the church with educated leaders. Religion and biblical studies are given a large place in the curriculum and there is no hesitation at teaching denominational dogmas and beliefs or in carrying on evangelistic or ecclesiastical propaganda to secure the desired end. Results are also obtained. One denomination reports that where 20% of the men in her church school enter the ministry but one per cent comes from among her students attending State Universities. In such colleges courses can be articulated with the Seminary work and the professor can work as he pleases in directing men to make the ministry the choice for their lifework. But as a professor he will nevertheless still have a serious task to perform. The academic ideal makes certain demands which he must see are fully met. Men must know and use the scientific method even in the study of the Bible, religion or beliefs. They must be trained in the power of discrimination and evaluation. They must feel the demand for evidence and be given the training in the collection and sifting of data. They should attain unto the true historical perspective distinguishing clearly between history and the philosophy of history. Religion must be rescued from any narrowing enfoldments or lonely isolation and be shown for what it really is, that is, not separate from life but as giving aim and quality to all of life. Such academic discipline backed up by the presence of the spirit of the Christ should send the Seminary both the number and quality of men they seek.

In the second and third of these types the answer is not so easy, because of the natural conditions. The so-called

ecclesiastical or evangelistic ideals are decidedly persona non grata. The aim of the college is not primarily to train men for the ministry, though it looks as if many now have no qualms in aiming directly at training school teachers, journalists and men for business pursuits. All biblical courses must pass censorship by a faculty committee before appearing in the catalogue, which means the right elimination of all denominational or doctrinal propaganda.

The academic ideal is not always shot through with moral and spiritual idealism though there seems to be a marked tendency today to emphasize this necessity. Because of the tendency to exalt the scientific ideal and the purely technical in education students have come to look upon biblical courses either as a means to pile up credits or as a side issue to be elected with varying motives. Some of the men who do intend to enter the ministry seem to think they ought to defer all biblical work until they reach the seminary. A few seem to be afraid to elect the courses thinking they will lose their religion or at least their accepted beliefs. That these courses do possess full academic value and are up to the standard of other college courses is often seriously doubted. Then as a matter of fact though without definite announcement other departments in the college deal quite extensively with religion, the bible and religious beliefs.

In the face of these conditions what practical suggestions can be made?

First as to our personal opportunity and responsibility. If there is in existence in the College a club such as the Wheelock Club at Dartmouth we should associate ourselves with it and be much with the men. This club is composed of all those men who are contemplating any sort of religious work as their lifework. If there is not such a club should we not consider trying to form one.

The professor can give one or two evenings a year at his home inviting all men looking toward definite religious work. The work of the ministry can be freely discussed, the men come to know each other better in the atmosphere of a common purpose and the call of unselfish lifework can be tactfully and yet seriously made prominent. Personally I look forward with great anticipation to these evenings.

In some colleges a significant opportunity is offered in connection with the Y. M. C. A. We are following the plan of asking the theological schools to send a representative to the college some time during the spring term to confer with all who are thinking along this line. The Y. M. C. A. gives the invitation, arranges for the meetings and seeks out the men. The men seem to appreciate this opportunity.

Some colleges are now naming one of the professors as Dean of lifework. This professor seeks to assist men in taking the step from graduation into their lifework. Here is an opportunity for cooperation and voluntary assistance.

The chapel exercises in some institutions offers an opportunity which is both direct and indirect. Many a student has testified that the words and spirit of the professor as chapel leader have not only strengthened slumbering convictions but also brought into their lives new resolves. Some of these resolves have been to dedicate themselves to the service of the church.

Then there is the question of evangelism. From many sources the advice and appeal reaches us to emphasize more strongly than we do the evangelistic note. Some would have us use our classroom exercises as evangelistic appeals while others would urge the teaching of the specific doctrines used in evangelistic preaching. The feeling that is back of this request is, that without this emphasis men will not be really reached by or instructed in the truth of the Bible and religion and therefore they will not hear the call to dedicate themselves to definite religious work.

To this conviction the reply must be made that the College is not a church nor is a professor an evangelist. There are different gifts of the same spirit and different times and places for the expression of the different gifts. All men in college chairs are not fitted for this work at any time or place. Evangelism as too often illustrated would be sadly out of place in an up-to-date college. The misuse of the Bible and the type of religious experience often revealed would repulse rather than attract the college man. But after this has been said the case is not closed. The end sought and not the means is the essential thing. When a man stands out as a teacher of the Bible—a religious educator—he necessarily represents

those teachings and is supposed to be supremely interested in having men value them as he does. Is it not true that it is the man in any profession or calling who attracts others to choose that profession? In our work there is surely a winning force in the work and spirit of the professor who can be at once scientific and enthusiastic, who can loose unworthy bonds and at the same time suggest worthy ones and who daily, patiently and consistently constructs a larger and more winsome idealism.

The personal influence of the professor consciously and unconsciously is daily drawing or repelling men to or from the work he does and represents. While this is true of all teachers it is especially true of the men in our profession. We place the Bible and religion in our college classes upon the same plane as the literature and knowledge of the other courses. If then, as is generally conceded our Bible and the truths of religion possess peculiar value this conviction and knowledge will become a conscious fact only by reason of the scholarly habits, the open-mindedness and the manifest religious spirit of the teacher. Stress should therefore be placed upon the expression of strong clear assertion of honest, positive and self-satisfying faith and hope.

As to our courses the first question relates to Greek and Hebrew. We do not need to consider Greek because a student can always elect academic Greek and in most instances he can read the biblical text in place of the classical. Hebrew, however, is rarely offered in the academic courses, though as far as we know there would be no objections offered by the college authorities were a sufficient number of men to elect this study. It would seem as if we could do the seminary and the cause of religious education a great favor by offering at least one course a year in a study the knowledge of which should be considered a necessity for the well-trained teacher or preacher.

Then in addition to our regular courses in biblical history and literature we could now add one in Modern Religious Thinking. This course would trace the development of religious thinking from Kant to the present time with special emphasis upon evolutionism, socialism, spiritualism, Christian Science and other modern isms. The value to the seminary of

such a historical study is apparent. The way will have been prepared for the intensive study and research which it is the peculiar duty of the Seminary to undertake.

In conclusion one general word. In our teaching we seek to find and display not only approved truth but beyond this the values which flow significantly from the bare truth. Three such VALUES may be discovered as characteristic of the ideal we have ever before us in our work. These are to place personalism obtrusively over against the impersonalism which flourishes in much of the teaching of the hour; to develop the sense of spiritual evaluation over against the materialism everywhere rampant even in modern spiritualistic dress; and to clarify the knowledge that religion is a fundamental and not a derived product of any sort. Religion is not a mere field for the application of any and every theory that may be proposed but greater than these is the judge and test of all.

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### ONE WAY TO STUDY THE PENTATEUCH

(Prof. Irving F. Wood, of Smith College.)

I have said "One way," for there are many ways to study the Pentateuch, and several of them are appropriate for College use. The way I have in mind is, primarily, for the understanding of the literature.

In order to understand any literature I conceive that the following are necessary:

1. An understanding of the special purpose of the writer in this particular piece of literature.

2. Some knowledge of his general habit of thought, his mental atmosphere. If we know nothing about him personally we must rely on a knowledge of the civilization from which he writes, his religious, political or artistic school, or whatever may be the field in which the main interest of his work lies.

3. The recognition of the type of literature which he chooses as the medium of his expression; whether prose or verse, oratory, history, or fiction.

We make these presuppositions of all literature; unconsciously of familiar literature, consciously of literature which

comes out of an unfamiliar environment; e. g., a Hindu or Chinese book. When we know these things, then we can read a piece of literature with intelligence. That is what the teacher of the Pentateuch in a rapid introductory course desires to leave with his students—the ability to read this literature with intelligence.

Now if we apply these general principles to the Pentateuch we shall find what we need to teach.

1. The special purpose of the writer. What was the Pentateuch written for? Immediately we strike two things of importance: (1) The religious purpose of the literature; (2) the analysis of the books, for the purpose of the writers of the sources is as important as the purpose of the editor. I would have the student know the facts of analysis into sources, and still more clearly, the purpose of each writer or editor.

2. The habit of thought of the writers; this, since we know nothing of them personally, means the prophetic and priestly schools of thought which they represent. I would have a pupil gain a vivid concept of prophet and priest and of the fundamental difference between them.

3. The recognition of the type of literature. There are two types in the Pentateuch, one of which is twofold, with a shadowy line between: (1) tradition and legend, and (2) law. I would have a student know the literary qualities of each and the value of each for the study of ancient Hebrew civilization and religion.

Now we have an objective in teaching, large, academic and thoroughly worthy. We may have from five to ten lessons to attain it in. Can we do it?

Yes, I believe we can if we do not try to do too many other things. We must let content go, except so far as it illustrates principles. We must not try to teach much about Abraham or Jacob or Moses. We must not try to teach the history of early Semitic migrations or the geography of the wilderness, or anything else if it blocks our way to the objective of our teaching. I have long ago concluded that the most heartbreaking problem of the teacher with any decent sort of a scholastic conscience is the problem of what not to teach.

And yet, I find myself beginning the study of the Pentateuch outside the Pentateuch. The first thing the students

need to know is how the Hebrew writers of our present narrative books composed; that it was a system of crib—when we want to seem scholarly we call it compilation. Now in Chronicles we can see how they did it, because we can check it by the source in Samuel and Kings. So we study a few obvious instances such as David numbering Israel, David bringing the ark to Jerusalem. We find what the chronicler actually did with his sources—what he changed and why. Then the question naturally arises, Was this man an historian? Was he trying to reproduce exactly what happened in the ancient past? If not, is it fair to judge him by the standards of modern historians? Then we are ready to find a writer using sources in the first part of the Bible.

As a part of the same lesson in which we do the Chronicles work, we do either one of two things; take, in a book or lecture, the names and description of the sources—pure memory work, to save time—or, with nothing about the sources, begin reading Genesis 1-3, and let the students make their own discoveries. For the next lesson we go on with it and add chapters 4 and 5 for them to work over. In the first five chapters of Genesis we can so teach the principles of Hexateuchal analysis that the student will forever have it as a possession; will see its inevitableness, its naturalness, and its helpfulness. We can take all the time necessary to do that—it will save time in the end. Then we have another lesson on the Flood Story and the Babel Story. I never like to miss the Babel Story, it is such a delicious little bit of folklore, so skillfully turned to a prophetic purpose. The flood narrative one can best teach in some book which arranges the P and J sources separate. Then I usually find myself arranging at least one more lesson to include some samples of E, as well as J and P, and to use some of the splendid story telling of the patriarchal tales, but always with the main idea of illustrating the sources and their purpose, the work of the final editor and his purpose. By this time the students ought to have well in mind the difference between the priestly and prophetic purposes.

In a course where the aim is purely literary I like to begin with the prophets. There are two reasons for this. One is that after studying the prophets most of the problems

of the Old Testament literature which perplex students have been already met. They have had composite books, and learned to discriminate between different styles; they have grown familiar with the fact that Bible writers may have radically different points of view; they are able to appreciate growth and movement in literature. The other reason is that they learn the prophetic point of view. When they find the legend of Eden or the story of Babel teaching that sin brings suffering, it sets as easy as an old coat. They have walked and talked with that idea from Amos down. They feel at home at once.

Now we have learned the principles of the Hexatuchal story material. We turn next to the laws. I used to doubt whether it was best to try to do anything with the laws in an outline course. I have quite changed my opinion. They are so illuminating as illustrating the type of civilization, the ethical and religious ideas of the atmosphere in which the Hexateuchal courses arose, that I should be sorry to omit their study; and I find the class interested in them.

We study the E code in Exodus 20 to 23; the subjects of legislation, the property and slave laws, the ethical and religious ideas. Our purpose is to gain the point of view of the civilization which this code represents. This can usually be done in one lesson. Then we spend two lessons in Deuteronomy; the divisions of the book, its peculiar style, its favorite phrases and fixed ideas, the purpose of the makers of the law and their social and religious concepts. What was it they were trying to do? After a study of the social ethics of the prophets, of Hosea's conception of the love of God and of the finding of the book of the law in the time of Jeremiah, a very little study of Deuteronomy enables the student to see it as vibrant with prophetic life. It is far from being dry law.

The P code requires little special study. The P stories in Genesis have given the student the priestly point of view. One needs to do scarcely anything more than to ask, "What kind of laws would you expect a priest to be interested in?"

The second lesson on Deuteronomy, however, may well be a lesson in the comparison of laws on the same subjects in the different codes, such as the slavery laws, the refuge for the man-slayer, the *lex talionis*, and any others illustrating changes in civilization and religion.

I have limited my subject to the Pentateuch. What can be done with Joshua depends on the time at our disposal. If time is lacking, it is sufficient to say that Joshua simply continues with the same sources and editing as the Pentateuch. I would never hasten the study of the early portions to squeeze time for Joshua.

Now what may we reasonably expect a class to have gained in this brief survey?

1. A knowledge of the Hexateuchal sources, their common names, their main characteristics, the purpose of their writers.

2. An understanding of the methods and purposes of the Hexateuchal editors.

3. An appreciation of the religious uses in the Bible of myth, legend and tradition.

4. An understanding of the prophetic and priestly points of view, and the religious purpose which molds the use of ancient story.

5. An appreciation of the value of laws as expressing civilizations, ancient and modern.

6. Some appreciations of the idea of God in history; and the conception that this idea is as applicable to the course of events today as it ever was. The main purpose of the Hexateuchal editor was to show how God had led the ancestors of the Hebrew race; and, by inference, to argue that the people should not forsake him now. A student ought to come from this study feeling that God still leads in the nations of the world.

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### ONE WAY TO TEACH THE PROPHETS

(Prof. Robert Seneca Smith, of Smith College.)

Before speaking in detail upon this topic, one must make certain assumptions, mark off certain limits within which his thought is to move and determine what his purpose in teaching the prophets is to be.

It is necessary, first, to understand the personnel of one's class. I am assuming that our students are college undergraduates of Sophomore or Junior grade. I am assuming that they know nothing or next to nothing about the prophets. I am

assuming that their knowledge of the Bible is fragmentary at the best; that it is lacking in historical perspective; that its objective has been devotional rather than scholarly. I am assuming that certain students believe that the Bible is unlike other books in its origin and authorship and that the men of the Bible are unlike other men in their religious experiences and moral understanding. I am assuming that other students have a very hazy knowledge and opinion concerning such matters.

It is necessary also to remember that the majority of students in our classes will not continue their study of the Bible in college. Comparatively few will major in our department. The teacher should recognize, therefore, that he has an opportunity to do something for his students which neither he nor his associates will have a second opportunity to do. This situation constitutes a challenge. It challenges us to make a pains-taking selection of material; to be as careful in the choice of the material which we omit as in the choice of the material which we emphasize. It challenges us to consult not our own tastes and hobbies but rather the present and future needs of our students. For, out of the body of our Bible course, only a few great facts will abide as the permanent possession of our students. One must always, therefore, try to put himself in the place of his students, and remember not merely how little they know but also how little they will retain.

It is necessary also to remember, in teaching the prophets, that they afford us a vehicle for imparting a passion for humanity and for true religion. Few students have any idea what they are to find in the prophets. Few have articulated their reasons for studying them. Our Bible students trust themselves to our leadership in a peculiarly helpless and pathetic fashion. We can do with them pretty much what we like, for they have not thought much about what we might do. We can feed them with wheat, or fool them with husks. The teacher of the prophets is like a guide who conducts his party along a trail which they know not of. He can spend his time discussing the strata along which they walk, and his class may become fairly expert in telling a pre-exilic fossil from a post-exilic fossil. Or he can lead his party to summit after summit, where the atmosphere is clear and the view is overpower-

ing, and he can help them to gaze in wonder upon the grandeur of the scene. Which of these things is the student likely to retain—the stones or the view? In other words, our method may be microscopic or telescopic. But if we are to teach the prophets so that a useable residuum will abide in the minds and lives of our students, we must persuade them that the prophets are like telescopes through which there can be gained a clearer idea of life, of humanity and of God.

I have employed this amount of my time on what may seem like preliminaries. But I am sure, if we do not know what we are trying to do, we shall not know how to do it. More important than method is a clear conception of our goal. And that goal, let me reaffirm, is not the satisfaction of our own tastes but rather the present and future needs of our students.

The method which any teacher of the prophets will use to achieve this purpose will depend a good deal upon his knowledge of the student mind, of life, of social and moral and religious experience, and, of course, it will depend upon his acquaintance with and love for the prophets themselves. No teacher can follow slavishly another's method. And all I can hope to do, in the specific things which I now attempt to say, is to set down the method by which one teacher is endeavoring to reach his goal. I shall illustrate my method by concrete examples from Amos, the prophet with whom we usually begin our work.

Even if our study of the prophets must be crowded into nine weeks or twenty-seven hours of the year's Bible course, I spend at least one week or three hours on Amos. His personality is vigorous and appealing. The impression he makes may be well nigh indelible. If we can arouse enthusiasm for Amos, it is far easier than to enlist interest in his successors. Much depends on making careful and definite assignments for each day. It is presumed that some Introduction to the Bible will be used as a text book and guide to the study of the Biblical material itself. But I have found it advisable to make the assignment for each day in the form of pointed questions or topics, which will guide the student in his preparation and suggest the order of class discussion. It is important that these assignments should be difficult enough to command the

intellectual respect of the students and practical enough to arouse their co-operation.

My topics for the first day are as follows: (1) The Geographical Setting; (2) The Historical and Political Situation; (3) The Moral and Social Conditions; (4) Amos' Problem and How He Solved It; (5) A Paraphrase of Some Important Passage. Under Topic 1, The Geographical Setting, I refer to the Text Book material and to specific verses, such as 1:1; 3:3-8; 3:12; 4:4; 7:12-15. The class is told what to look for and why in these passages. This topic gives opportunity not merely for locating Tekoa and Bethel and for pointing out the strained relationship between Israel and Judah; but also for describing the shepherd life and habits and thinking of Amos in his native abode and for discussing how his rugged life is revealed in his rugged metaphors and ideas. In other words, the geographical setting is used to exhibit Amos, just as a jeweler uses a setting to hold and to display a precious stone.

Under the topic, The Historical and Political Situation, I assign Text Book material and such verses as 1:1; 7:10; 6:14. This topic enables the class to learn something of the stability and prosperity of the country under the reigns of Uzziah and Jeroboam and to begin an acquaintance with Assyria. But the topic is particularly valuable because it offers the chance to contrast the calm complacency of the well-to-do and prosperous nobles of Israel with the uneasiness of the shepherd prophet, whose ears were to the ground and who already had begun to sense the danger from that unmentioned nation which was to be "raised up."

Under the topic "Moral and Social Conditions," many verses and paragraphs are assigned from the various sections of the prophecy to illustrate the wealth, extravagance, arrogance, class prejudice, social disintegration, injustice and immorality of the people. These verses are discussed in class and difficult phrases are explained. The language of Amos is often freely paraphrased orally. Such questions as these naturally arise: How did Amos know what was happening in his nation? Where did he attain his skill as a moral diagnostician? Why was he so concerned with the social situation? What connection is there between a nation's moral collapse and its power to resist outside danger?

Under the topic, "Amos' Problem and How He Solved It," the passage 1:3; 2:8 is studied. Here the prophet is pictured in the midst of his audience. The passage offers a fine chance for dramatic contrasts. The imagination must supply the attitude of Amos' hearers—their initial indifference and hostility, their growing approval, their final shock of disgust and dismay. Here is the time to illustrate Amos' courage and ability as a public speaker; his widespread knowledge of the outlying countries; his mastery of mob psychology; his moral principles; his spiritual apprehension of the character of Jehovah; the source of all such knowledge.

The second day's assignment is based on chapters 3-6. The first topic is, "What charges did Amos bring against Israel?" This topic may be presented in the form of a trial scene, beginning with the argument about opportunity and responsibility (3:1, 2) and ending with the sentence of death (6:7ff). Amos, like an attorney, prosecutes his case in the name of Jehovah, and drives home his points with merciless logic. The negative aspects of his teaching should be considered in this connection.

The second topic is "Amos' positive teachings concerning moral obligation." Chapters 1-6 should be reread for examples and evidence upon this topic and the following allied questions: If the people obeyed Amos' advice how would their condition be changed? Was he advocating socialism or bolshevism? Did he have a social program?

The third topic is, "Amos Idea of True Religion." Specific verses, taken largely from chapters 3-6 should be cited in the assignment. The discussion should include Amos' attitude toward ceremonialism and the interrelation between social justice, social worship and true religion should be discussed.

The fourth topic is "Amos' Style." The class should select those verses or phrases which are most noteworthy, and which best illustrate his point of view, his rugged and logical mind, and the effect upon him of his environment and lonely life.

The last day's work is based on the entire prophecy, but especially upon chapters 7-9. The first topic is "Amos' Visions: their origin, their importance and meaning." Here is the time to initiate the student into the psychology of re-

ligious experience and to prepare him for the understanding of the visions of Isaiah and Jeremiah. Students are inclined to think either that the visions were literally "seen," or that they are just literary devices for illustrating truth. It is important that they should see that when the human spirit is alert to God and alive to the needs of his people, the intuitions and judgments are heightened and clarified, and that ordinary experiences may reveal the truth with startling clearness. It is important to point out that Amos' experience may be shared, that the human spirit can be touched by the Great Spirit, that under Divine inspiration a sensitive soul can see what it could not see alone.

The second topic is "The Effect of Sin upon the Nation." Passages should be cited from the entire prophecy as well as from chapters 8 and 9. Modern illustrations should be used to show that the relation between social sins and national disintegration is as vital as Amos suggests.

The third topic is "Amos' Idea of God." Passages should be cited and discussed to show that Amos' God reveals himself in nature, in human history, in the affairs of men; that He is just and rigorous in his moral demands, that he is inescapable. This topic should not be left until the student feels that in Amos' mind there is a power in the world that makes for righteousness.

Fourth topic. "The Authorship of 9:9-15." At the time, I do little more with this question of criticism than to point out how the style and ideas of this passage differ from the rest of Amos. One should note, however, that in order to come to an accurate idea of what Amos stood for, it is necessary to know whether these verses are a part of the original prophecy or added by a later editor. Later on, when the class has become familiar with the exilic and postexilic style and point of view, it is well to return and discuss the exilic and postexilic passages which appear in pre-exilic literature.

The fifth topic is "Amos himself: the man, the prophet and the writer of great literature." Here may be discussed his personal qualities, his methods, his insight, his knowledge of history and of human nature, his grip on religion. Attention should be paid to the source and authority of his message. Is it to be trusted? Does it ring true to experience?

If so, does that give it a binding authority? The class should also note the beauty, vigor and logic of his style. All these points should be illustrated by passages carefully selected from the entire prophecy.

It is not necessary to follow many of these questions through to a final conclusion. It is enough to raise some of them and then grapple with them later in the other prophets. Some of these questions should come up in connection with each of the prophets. For example, the idea of God which is announced by each prophet should be studied, and the entire prophetic teaching on this theme might be gathered up at the end in a paper on "The Prophetic Conception of God." The discussion of social questions begun in Amos will be continued in Hosea, Isaiah, Micah, Jeremiah and even in Joel and Malachi. The relation of morality and worship to religion should be studied in the pre-exilic and post-exilic prophets, and the contrary ideas of Amos and Malachi can be shown as not contradictory but supplementary and as bearing directly upon the question of the Church and the social problem. The ideas of service, sounded in Amos and exemplified in the lives of Isaiah the first and Jeremiah and culminating in the servant passages of Second Isaiah can be used to teach the greatest lesson which the prophets offer to modern minds. The prophetic call to a life ministry can be related to one's choice of a life work.

My main thesis in this paper is the one with which I started. The student will retain comparatively little of what is discussed in class. But he will be likely to retain that part which is bristling with life. Therefore, whatever the course contains in the way of critical, historical or literary study should always be used to sharpen the student's picture of the prophet himself and of that prophet's contribution to social, moral and religious truth.

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#### **TEACHING THE APOCRYPHA AND PSEUDEPIGRAPHA**

(By Prof. Henry T. Fowler, of Brown University.)

My interest was intense as an undergraduate in a previously unknown world—that of the Jews under the Greek rule, the heroic Maccabees, the Pharisees and Sadducees. Does this period possess peculiar interest for those who already know

something of our Canonical Scriptures? Repeated testimonies from college students convince me that this is true. And I do not believe that the interest of this period is limited to those of collegiate age. We have recently had in our Providence Biblical Institute two lectures on the Apocrypha from the head of our English Department in Brown University—a treatment professedly literary rather than critical. At the close of the second lecture, an elderly lady, greatly interested in Bible study, came up to me asking with much earnestness: "Do the Jews know these books of theirs? Why don't they make use of them?" I have not had similar opportunity to try the material on young people of high school age, but I am hoping to have it tried. In the series of Old Testament biographical histories for secondary schools that Professor Wood, Professor Dahl, and I have been writing, I have the third volume, and I have included in it chapters on "The Maccabean brothers," on "John Hyrcanus and His Unworthy Sons," and so on. If I know anything about boys, they will find no other parts of the volume more interesting than these.

The inherent interest of this period and its literature is further indicated by the prominent part that it has played in the art and literature of Christian Europe. Our English professor reminded us the other day that the canvases of Europe are gory with the head of Holofernes and that in Saxon literature the poem of Judith is second only to Beowulf.

In this company I need not stress the importance of understanding the development of Biblical thought in its relation to the changing experiences of life as it was known at the Palestinian crossroads of history. Perhaps, however, we have not all fully realized how vital to that understanding is some knowledge of the Apocrypha and Pseudepigrapha. To gain such knowledge the materials are now readily available, so that our undergraduates today may know some things better than the scholars of Dr. Broadus' generation; but if we add to the materials he suggested, the Apocrypha and Josephus, only a copy of the "Book of Enoch" and the "Psalms of Solomon" much may be done to fill up the gaps.

With our present dating of the Canonical Scriptures, the writing of the Apocryphal and Pseudepigraphic books overlaps the Canonical. Ecclesiasticus, the earliest Enoch apoca-

lyses, perhaps are earlier than the latest Canonical books. Following the Canonical books these books come right along in almost unbroken succession—the later sections of Enoch, Jubilees, the Testaments of the Twelve Patriarchs, Judith, the Psalms of Solomon, the Assumption of Moses, the Apocalypse of Baruch. Already at this end we are overlapping the writing of the earlier New Testament books. There are no longer "centuries of silence," hardly even any generation of silence; the decades are vocal with history, song, story, apocalypse—all telling us of the currents of thought and hope and faith that were flowing on, developing the Old Testament, glimmering hope of a future life into the militant faith of St. Paul's Jewish contemporaries, separating the Old Testament, prophetic glimpses of an Anointed One into a many colored spectrum of varied Messianic visions, or exemplifying that absolute devotion to the Law which, before the coming of our Lord, had become the glory and the tragedy of Judaism.

It seems absolutely impossible for students to have an historical comprehension of the mission and teaching of Jesus and of the rise and early problems of Christianity without first hand acquaintance with at least some of the books in both groups.

I would therefore emphasize the importance of teaching the Apocrypha and Pseudepigrapha in school and college on these grounds:

1. The inherent interest of the material.
2. The prominent place it has held in the development of our literature and art.
3. The importance of the material for a connected, historical understanding of the development of Judaism and the rise of Christianity and its New Testament.

Our time is so limited that we must select carefully from this field. For myself I choose especially with a view to showing the later development of different types of Old Testament literature and, much more than that, the development of the two great hopes of later Judaism, heaven and a Messianic age. Possibly not the least important aspect of this study is its help in understanding the real nature of an apocalypse and consequent safeguarding against the distracting and demoralizing interpretations of the great Christian Apocalypse which have again become rife in these disturbed years.

**THE USE OF STEREOPTICAN SLIDES AND OTHER ILLUSTRATIONS**

(Prof. F. L. Day, of Randolph-Macon College.)

If we are to put and keep Biblical instruction on a par with other courses offered in preparatory schools, colleges and universities we must see that the physical equipment is equally as good as that of other departments. Large sums of money are being spent on the laboratories of physics, chemistry and biology which makes it possible for these subjects to be taught with the highest degree of efficiency.

For lack of means of illustrations the work in Biblical instruction has often suffered when compared to that done in other subjects. To forestall criticism and command respect Biblical work must be done as accurately and scientifically as that done in chemistry, biology or any other subject.

The stereopticon has been used for more than a century by teachers and lecturers but has only recently been recognized for its pedagogical value. The moving picture is of more recent use but has already passed beyond the experimental stage and is being extensively used in the teaching of many subjects. The motion picture and the stereopticon as means of instruction have won for themselves a permanent place in the modern school, and their value for educational purposes is recognized by national leaders in education and by the foremost educational institutions. It is now pretty generally said that no school is perfectly equipped that has no machine for showing the slide and film. Practically every subject can be illustrated with this machine, and I know of no subject that lends itself so readily to the use of the stereopticon and moving picture as the Bible. The Bible is an oriental book and thus contains all the charms that belong to that ancient east. The customs and manners, social and religious ideas, manner of tilling the ground and irrigating, in fact the people as they lived can be thrown on the screen and made real to the student as no amount of lecturing can do. Both slides and films may be used most effectively in such courses as archaeology, geography, customs and manners, as well as to illustrate the dramatic and epic literature of the Old and New Testament. Slides and films are now available in all the subjects and may be rented at

small cost. Of course, the slides and films need to be worked out more carefully by experts so that they present the truth rather than fancy, and it may be that this association should undertake some reform in this line. And may I suggest here that every Biblical instructor should become familiar with the running of the machine so that he can either do it himself or instruct some one who will do it for him.

The stereoscope is being used in the Sunday School and home with splendid results, and in some respects it surpasses any other method of seeing the pictures. It is simple and cheap and can be used by teachers where the lantern would be impossible. It also shows the picture with depth that makes the landscape stretch out in a very real and striking way.

The Association at its last meeting appointed a committee on steropticon slides and illustrations which will prepare a list of the valuable slides available in Biblical work and will keep the members of the Association informed from time to time regarding illustrative material.

Every teacher of the Bible should also begin the collection of a museum of antiquities as a means of illustration. It is not difficult to gather a small collection of ancient coins, tablets, pottery, and such things that will add interest to subject presented. Maps, charts and a blackboard are also essential.

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#### MINUTES OF THE MIDDLE WEST SECTION

The Third Annual Conference of the Middle West Section of the Association of Biblical Instructors in American Colleges and Secondary Schools met at the University of Chicago in Haskell Hall, June 18-19, 1920.

Prof. W. C. Wheeler of Washburn College presided and Prof. James Sterenberg of Knox College acted as secretary. Addresses were given by Profs. H. L. Willett, Graham Taylor and F. M. Blanchard of Chicago. Papers were read by Prof. F. B. Oxtoby of Huron College; Prof. Ruby B. Neville of Illinois Women's College; Prof. James Sterenberg of Knox College; Rev. H. L. Moore, Lincoln, Ill., and Prof. W. H. Stearns of McKendree College. Discussions followed.

Officers elected were: President, Prof. Chalmers Martin, of Wooster College, Wooster, Ohio; Vice-President, Prof. F. B.

Oxtoby, of Huron College, Huron, S. D.; Secretary, Prof. W. C. Wheeler, of Washburn College, Topeka, Kan.

Plans were laid for the next meeting at Chicago in June, 1921.

A Committee on Findings presented a significant report, which with brief summaries of some of the papers, is printed below.

Ten points stressed by committee which studied more efficient Bible work:

1. It is vital that Biblical instruction of a thorough and practical sort should be adopted by all universities, colleges and high schools. One hundred colleges have already indicated that they will accept Bible work for one unit of entrance credit and in twenty others action is pending.
2. The cultivation of a greater esprit de corps and of a greater sense of solidarity among Bible teachers is important.
3. We commend the greater sympathy and co-operation appearing between Biblical departments and other college departments.
4. We affirm confidence in the wise use of the historical method in Bible teaching.
5. We urge continued activity of this Association throughout the year; and any organization necessary and possible for greater efficiency. We propose that each state in this Middle West Section shall encourage public school teachers to further the introduction of Bible courses in the High Schools and assist by furnishing speakers on Bible subjects for Round Tables and other general assemblies of teachers.
6. We propose listing of all teachers well equipped for Bible work in colleges and secondary schools and listing of schools where there is call for such teachers that we may attempt to aid both.
7. We approve the efforts to standardize the work of Biblical departments and to define some minimum professional standard for teachers of Bible; and we would co-operate in such efforts so far as our organization permits.
8. We urge larger attendance of Biblical teachers at annual meetings. Schools and colleges should provide all necessary expenses. We authorize formation of a committee to reach every school and college in our section.

9. We suggest a committee or bureau for the furtherance, through publicity and special propaganda of the aims and purposes of the Association.

10. Mindful of the high aim and privilege of Bible teachers to be spiritual powers in their schools and communities, we emphasize their duty to bring students through Bible study to a higher sense of companionship with God and a nobler attitude toward life.

#### **WHAT SUBJECTS ARE NEEDED IN A COLLEGE BIBLE COURSE?**

(Prof. R. B. Stevens, Grand Island College, Nebraska.)

The answer to this question will depend largely upon the aim of the course, as for instance, in a denominational school aiming to educate men and women for the ministry and missionary service, it would include evidences, apologetics, theology, homiletics, and possibly Greek and Hebrew. Or it might be possible to have a course to build or defend that particular brand of the faith to which the people who support the college themselves subscribe.

Again, the aim might be to study the history of literature of the Hebrews in the same way and for the same reason that we would study the history or literature of the Egyptians or any other ancient people. The bare facts of the history and the literary value of the Bible would then be emphasized.

Or the whole course might have a devotional purpose. All facts of scholarship would then be subservient to this purpose.

But none of the aims mentioned covers the full purpose of most schools in teaching Bible. The general purpose is to study the Bible for the ultimate purpose of Christian motivation of life.

If this be the aim it is necessary to study it with sympathetic interest. We study the history to get the chronological setting of the struggles of a people to gain spiritual and moral truth. We study their literature to find the actual statement of that truth as the leaders discovered it from time to time. We study the New Testament to find the historical setting for and the statement of God's revelation to men, to find the way that truth was fitted into the conceptions of that day and the effects of that truth upon the world of that time. Then we

turn to our own selves and our own times to make this truth a vital part of our individual and social life.

That being the aim we are interested not in any one class of students but in the rank and file of college men and women. We should encourage them to consistently apply these principles of life. The course then should be complete in itself for this purpose. None of our subjects will be technical or exhaustive. Yet they cannot be superficial. They must always equal or be superior in scholarship requirements to the average college subject in any other course.

If the aim of the course is knowledge of Christian principles and motivation of life in accordance therewith, then the Bible is certainly the chief source book and should be the first thing studied. Introduction, history, literature, biography, teachings, etc., may be given side by side. The course will seem less mechanical, less likely to shock the religious sensibilities of the students, and will afford an opportunity to emphasize moral and spiritual truth along with the criticism. Usually this Biblical material is divided into two subjects, the Old and New Testaments.

Another subject which might well be given in a brief manner is that of Church history, which would show the expansion of the Christian principle and the relation which present religious institutions and organizations bear historically to the beginnings of organized religious life. It helps to fit the Christian faith and the results of it into the general course of human history.

Christianity itself is not so well understood or appreciated until it is related to other religions. It is well to know how Christianity fits into the universal religious impulse of mankind. This can be done briefly in a study of comparative religions. A study of the psychology of religion helps to show what place it may have in the individual and social life in the modern world.

To summarize, the following subjects might be suggested for a Bible course: the Old Testament, the New Testament, Christian ethics, the Christian church, comparative religions, psychology of religion, philosophy of religion, with the possible addition of Missions and applied Sunday School. The Old Testament and the New Testament would be the fundamental subjects requiring more time.

**DRAMATIC ELEMENTS IN HEBREW LITERATURE**

(Prof. Ruby B. Neville, of Jacksonville, Ill.)

The Hebrews were essentially a philosophic, subjective people in their highest literary expression, inclined to unbend in chorric dance and dramatic recital only incidentally. Still, no student can fail to see the brilliant dramatic elements of Hebrew literature. Dramatic recitative in romance and in history, dramatic poems and dialogs, are everywhere, and form a trooping pageantry of life records.

Let us notice a few sections of this moving pageant: a garden, an unexpected, unappreciated spirit of enterprise, piqued by elemental, human need; a daring adventure; then a voice in the cool of the day uttering judgment and a closed and barred Paradise with a "might have been" for man and God to think upon forever after, or the restless, ominous stir of an enslaved people to whom heaven sends two priceless blessings, an idea of liberty and an accredited leader; the refining fire of ten dramatic tests and a successful escape; for epilog the tossing helmets of Pharaoh's hosts in the Red Sea and an exultant victory dance on the far shore. "Sing ye unto the Lord for he hath triumphed gloriously. The horse and his rider hath he cast into the sea." How dramatic!

Or, again, two answering mountains and a multitude in the valley of decision swearing themselves out of the freedom and lawlessness of desert experience and into a commonwealth of fraternal obligation. The gate of a city on a sunny upland ridge and a young landowner pledging troth to a Moabite girl; the quick suggestion of four generations and "King David" for denouement. A lover and his lass on the slopes of Carmel; the lure and agony of a royal visitor to whom common folks dare not say no; broken hearts; a fruitless wooing in a city palace; a haunting dream and a blessed escape. A bronzed dresser of sycamore trees defying the open enmity of the priest at Bethel because "the Lord has spoken, who can but prophecy?" A young prince in Judah's sanctuary wrapped round with the glory of the Lord, eaten with the tragic knowledge of a purposeless, ignorant populace outside; a vision of opportunity, a dedication, "Here am I, oh Lord, send me," and the stage is set for a new scene in the Kingdom of God. The lone, fearless prince

giving an ultimatum to a weak and fearful monarch, "Therefore, the Lord himself shall give you a sign," and the figure of the child that is to come, the sign through all subsequent history as men have traveled out of their inefficiencies and their fears toward the better day. The scene of the great assige of no land or time, wherein the writer of Dentero Isaiah embodies his dream of Isaiah's future, the nations of the world before the judgment bar; little, unlovely Israel in the midst answering their boast of power and wealth and prestige with his simple dedication of himself to a world's need; "Surely he hath borne our griefs and carried our sorrows. By his stripes we are healed." As a sort of complement, Paul before Agrippa in the splendid palace of Caesarea seven hundred years later; an eloquent plea, the cynical smile, the unresponsive heart of political pomp and subterfuge, and prison bars again for the prisoner; court adjourned, action continued. A very modern solution, too!

These scenes are full of dramatic feeling and dramatic movement. Such a survey, however, has brought us to no Hebrew or Jewish drama as such. Dramatic situations, dramatic forms, dramatic mood, and the characteristic objectification of material that is necessary in great drama are all to be found and with frequent instance, but formal drama seems not to have come to birth; no stage seems ever to have been built. No tragic mosque or high red heel or any other symbol of the drama ever belonged to them. Their genius lay elsewhere.

There seems to be clear though meagre evidence, however, that the Hebrews had something of the simple folk drama in which early tribal and religious consciousness is likely to express itself. Drama is only a step from the pantomimic dance, and we may easily infer that the dancing that formed a part of early Hebrew religious observance—note David's dance at the bringing up of the ark to Jerusalem—was pantomimic. Dancing was a regular feature also of the Feast of Tabernacles. Isaiah 30:29 says, "Ye shall have a song as in the night when a holy feast is kept and gladness of heart as when one goeth with a pipe to come unto the mountain of Jehovah, to the rock of Israel." On the day before Tabernacles in later usage all went in procession, accompanied by the songs and instruments of the Levites. The occasion was decidedly hilarious and pantomime may have accompanied some of the events.

Pantomime without the dance has many examples in the prophets. Of the earlier instances we remember Ahijah's sign of the rent garment, premonitory of the divided Kingdom. Isaiah for two years went barefooted, and without his customary robes of rank as a sign to the people of threatened servitude. We recall, too, the later story of Jeremiah's demand that Isaiah read the words of his prophecy and then, in dramatic token of Babylon's coming doom, sink it in the Euphrates. We remember Ezekiel's joining of the two sticks in token of the reunion of Israel and Judah. Ezekiel is full of dramatic parable and of vision dramatically stated from the command to eat, the roll of the message that opens the book, to the vision of the dry bones and their quickening in chapter thirty-seven.

It has various instances of regular dumb show, also. The mimic siege and the shorn head are the prophets' proclamation of coming doom upon far-off Jerusalem. The twelfth chapter records the prophet's effort to stir the people by the little drama of the removal of his household goods through a breach in the house wall. What a spectacle for neighborhood comment! Many other instances might be cited of this simple method of pantomime by which the prophets emphasized their messages to those who sought their wisdom or to those whose attention they would challenge. But again we must remind ourselves that pantomime and dance alone or together do not bring us to drama in the true sense.

We shall probably find greater satisfaction in noting the dramatic coloring and dramatic manipulation given to other forms. Moulton's "Modern Readers' Bible" has been of untold help in securing a better literary appreciation of Hebrew and Jewish books for the casual reader. Dr. Moulton's method of printing shows at a glance the presence of a strong dramatic sense modifying other forms. The essentially epic Job is in such a page treatment all but won to true dramatic form. And the lovely lyric sequence of the Song of Songs comes perhaps safely within the category of drama if certain interpretations be followed. The pages of prophets and sages and wisemen are made particularly appealing dramatically by such printing. The dramatic element is there and such printing but gives it just expression. What fine miniature drama confronts us in Psalm two—warring peoples, a newly crowned King and the

great autocrat above ruling all the hosts of men; in the suggestions of antiphonal choirs and formal procession in Psalm twenty-four; in the exultant recitals of Psalms ninety-five to one hundred and one hundred eleven to one hundred eighteen! Deborah's song is wonderfully dramatic not only in material but in movement. Nothing is lacking but an orchestra to make it great oratorio.

As Greek drama grew from collected songs of rhapsodists accompanied by Bacchic chorus, so Hebrew prophecy, Dr. Fowler reminds us, appears as sequences of great discourses elevated and ecstatic. Narrative, soliloquy, dialog and direct address, form a closely knit whole that appeal to us as most dramatic. I can but briefly allude to the dramatic movement of such combined elements in Dentero—Isaiah, Chapter forty, is a dramatic form standing as prolog to the great chapters that follow in which heaven and earth alike witness the providence of God that leads Israel to world service. He is the least among the nations, the one buffeted and despised, from whom men turn the face—stupid, feeble; yet chosen, exalted, sent on mission.

“All the ends of the earth  
Shall see the salvation of our God  
Depart ye, depart ye, go ye out from thence,  
Trust no unclean thing,  
Go ye out of the midst of her,  
Be ye clean for ye are the vessels of the Lord.  
For ye shall not go out in haste—  
Neither shall ye go out by flight,  
For the Lord will go before you  
And the God of Israel will be your rearward.”

And changing from an exhortation to Israel to what Dr. Moulton calls a chorus of the Nations celebrating Israel, the text continues:

“Surely he hath borne our griefs  
And carried our sorrows.  
Yet we did esteem him stricken  
Smitten of God and afflicted.  
But he was wounded for our transgression  
He was bruised for our iniquities  
The chastisement of our peace was upon him  
And with his stripes we are healed.”

Considered as wholes, Job and the Song of Songs come nearest to drama.

Most of us are poor in the culture that comes through great literature. In the Bibles, big and little, that are as common in this country as the daily paper, there is a wealth of the greatest literature in the world; it is an unworked mine of educational and cultural material. Great as is one present need of the Bible for its stabilizing and spiritual power, we need it for its culture. And the cultural advantage of dramatic form and dramatic matter in the Bible is not the least.

Many a story or poem would stay in the memory of the student as a living seed of thought and conduct if seen as dramatic. Many a section not dramatic except in matter could be dramatized and even acted. I have often found that students have loved and really known certain Old Testament stories for the first time when they have dramatized them. Ruth, Esther and the lives of the patriarchs are often so treated. Many great prophetical passages could thus be made real to boys and girls and could be given dignity to older students. Most Bible teachers in our colleges lament the false reverence that has kept the Bible from associations with other history and literature that would make it more real. Its black ministerial coat has defeated its usefulness many a time. A frank and sympathetic comparison of its characters and themes and its literary form with other literatures ought to be helpful. The scores of great oratorios should be used as far as possible to supplement the value of the text and religious drama founded on the great characters of scripture should be written and acted with frankness and simplicity. The work in this line has been much more sincerely done the last few years than twenty-five years ago. Classes in day school and Sunday School might with great advantage study the greatness of Isaiah's work or Paul's work through dramatic presentation on the basis of information gathered by the class.

We speak of a far-off divine event. It is but the poetic expression of a very steady Christian hope of future good through harmony with God, but we must be aware ourselves and make all students aware, if possible—till they are drunk with the subject, fools of God in their hearts, however serene outwardly—of immediate divine events from which comes the

knitting up of all human life into a whole that is noble and good. There is salvation in the idea that God, the ongoing and achieving one, and man, also the achieving one, may strive together under the yoke of things as they are for the life that may be. Let us put dreams and purposes and dedications into the hearts of students through Bible study.

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### HOW TO TEACH THE LIFE WORK OF JESUS AND PAUL

(Professor W. H. Stearns of McKendree College.)

What we need to study might roughly be comprised under the following heads:

- (1) The Empire as the arena where Christianity began.
- (2) The Graeco-Roman civilization as the moulding influence of the period.
- (3) The old state religion and why it failed.
- (4) Other current religions and why they decayed.
- (5) The last stand of the old philosophies.
- (6) Christianity's advent.
- (7) The ethical and social teachings of Jesus.
- (8) The contribution of Paul and his travels in the West.
- (9) A continuance of this study down to the epochal reign of Constantine when the church had become an established factor in society.

Such a study would be based on one of the Gospels, probably Mark, and on the book of Acts with the Letters dropped in at their respective places. Let us bear in mind, also, that chronology and geography are the two eyes of history.

Another and useful course would be literary study of one of Paul's letters. The Corinthian correspondence, for example, would afford opportunity for refreshing the student's knowledge of ancient Greece in general and the Roman period in particular, would afford a splendid opportunity for keen literary study, and would prepare the way for a more wholesome respect for the writings of the New Testament for the masterly genius of Paul and for an appreciation of the gruelling experiences that moulded Christianity.

A course in the ethical teachings of Jesus with practical application to the present day issues would be taught to advantage. What Jesus said is true—not because He said it, but because it is eternally true.

